







TO
THE RIGHT
HONOVABLE,
MY SINGVLAR

good Lady, the Lady

*Elizabeth, Countesse
of Exceter.*

Right Honourable: this
poore Sermon both
preached and penned
at your motion (that is to mee
your command) now presents
it selfe to your hand, and cra-
ueth a place (though vnwor-
thy) in your Cabinet, yea, in
your heart. That holy zeale
A 3 which

The Epistle Dedicatory.

which desired it, will also improve it. The God, whom your La. hath thus honoured in the care and cost of his house, will not faile to honor you in yours.

For me, your Honour may iustly challenge mee on both sides; both by the Druries, in the right of the first Petronage; and by the Cecils, in the right of my succeeding deuotions. In either, and both, that little I haue, or am, is sincerely at your Ladish. seruice, as who you haue merited to be

Your Honours in all true
obseruance and duty,

I O S. H A L L.



TO THE WOR-
SHIPFULL AND RE-
VEREND, M^r. D^r. HALL,
Deane of Worcester, my worthy and
much respected Friend, all happinesse,
with my loue in Christ
Iesus.

Reverend Sir ; this Sermon, I
know, is at the Presse before you
expected : But I thought (as
this glorious Chappell occasio-
ned it,) so it might minister occasion of per-
petuall remembrance of the Chappell, by re-
maining its first Monument. And altho both
these were confined to the priuate ; the Chap-
pell for the Family of my Right Honourable
Lord, the Earle of Exceter, who hath giuen
the materiall thereof sufficient luster : and
the Copie of the Sermon to the Cabinet of
my truly Noble, and vertuous Lady, his
Countesse ; yet both these are much and oft
required to the publike ; the Sermon to be an
instruction, and so it is ; the Chappell, to bee
an

The Epistle to the Author.

an example, and so it may be. The Sermon to teach all, to be all glorious in their soules. The Chappell to teach some, who build houses for their owne habitation, to set up another for Gods Religion. The Sermon was craued at the hands of my Honourable Lady, that it might come to the Presse; who, of her owne pious disposition, gaue forth the Copie; and for her Noble esteeme of your selfe, and of the worth of your Sermon, was willing and desirous to giue it way to the Printer. And this I thought good to impart vnto you, and to the courteous Reader, that you may be satisfied of the meanes how, and the cause why it comes in publike. And so praying for you, and desiring your prayers for me, I remaine

Your truly louing Friend,

H. Baguley.



A SERMON

PREACHED AT THE

reedified Chappell of the

Right Honorable, the Earle

of Exceter, in his House of

Saint Iohns.

HAGGAI 2.9.

The glory of the latter House, shall bee greater then of the former, saith the Lord of Hosts, and in this place will I giue peace, saith the Lord of Hosts.



AS we haue houses of our owne, so God hath his; yea, as great men haue more houses then one, so hath the Great God of Heauen much more; more, both

in succession (as here, the latter house, and the first) and in varietie: He hath an house of flesh (*Ye are the Temples of the living God;*) An house of stone; (*Salomon shal build me an house;*) An house immateriall in the Heaucens, 2. Cor. 5.1. Wherefore then hath God an house? Wherefore haue we ours; but to dwell in? But doth not he himselte tell *Dauid*, and so doth *Stephen* the Protomartyr (vpon whose day we are false) tell the Lewes, that *He dwells not in Temples made with hands?* True; Hee dwells not in his House, as we in ours, by way of comprehension; he dwells in it by testification of presence. So doe we dwell in our houses, that our houses containe vs, that we are only within them, and

and they without vs. So doth he dwell in his, that yet hee is elsewhere, yea, euerywhere, that his house is within him. Shortly, God dwells where he witnesseth his gracious presence, that, because hee doth both in the Emphyreal heaven, amongst his Angels and Saints, and in his Church vpon Earth; therefore his dwelling is both in the highest Heauen in perfect glory; & on Earth, in the hearts and assemblie of his children. As of the former, our Saviour saith; *In domo Patris mei, In my Fathers house are many Mansions.* So also may wee say of the latter, There is much varietie and choice in it; There was the Church of the Iewes, the Church of the Gentiles; There is a materiall

riall, and a spirituall house. In the one, *Salomons, Zorobabels*, such piles as this: In the other; so much multiplicitie, as there are Nations, yea, Congregations that professe the name of Christ. One of these was a figure of the other, the Materiall, vnder the Law; of the Spirituall, vnder the Gospell. Yee see now the first house, and the latter, the subiect of our Text and discourse. The latter, commended to vs comparatiuely, positiuely. Comparatiuely with the former, *Maior gloria*. Positiuely, in it selfe, *In this place will I giue peace*. Both, set out by the stile of the promiser, and avower; *saith the Lord of Hosts*. All which challenge your Christian attention.

As

As the first house (which was
materiall) was a figure of the se-
cond, which is spirituall: so the
glorie of that materiall, was a fi-
gure of the glorie of this spiritu-
all. Now because all the life and
glorie of the spirituall, stands in
Christ the Messias, the Prophet
lookes through the type of the
material, at him which shal beau-
tifie, yea, glorifie the spirituall, of
whose exhibition the Prophet
speakes, *Adhuc modicum, Yet a lit-
tle while, and I will shake the Hea-
uens.* This *Modicum* was but some
500. and odde yeeres; much to
men, but a *modicum* to the Anci-
ent of dayes, with whom 1000.
yeeres are but one day. It is in
and by him, that this latter house
vnder the Gospell, shall in glorie
surpasse

surpasse that first vnder the Law. The Prophets had spoken gloriously of the Temple that should be; and now, lest when the people should see the homely and cottagelike reedification of *Zerubbabel*, they should be disheartened and offended, the Prophet desires to draw their eyes from the stone and timber, to the spirituall inside of the Euangelicall Church, shewing the glorie of this latter House, to exceed the former.

Some grosse Interpreters haue lookt with lewish eyes vpon the outward fabrick, which was threefold: *Salomons*, *Zorobabels*, *Herods*. *Salomons*, sumptuous and magnificent; *Zorobabels*, meane and homely; *Herods*, rich and maiestically,

iesticall, *immodico sumptu, incredibili splendore*, as one sayes. *Salomons* was before defaced. Now because *Zorobabels* was so farre from making this Word good, that the people wept, when they saw the difference (which *Caluin* well obserues, was not without a speciall providence of the all-wise God; else the Iewes would so haue fixed their eyes vpon the outward splendor, that they would neuer haue looked for the spirituall and inward Grace of the House of God :) therefore they haue taken it of *Herods* temple; the walls and lining whereof were indeed answerable to this Prophecie, more glorious. But this conceit, as it is too carnal, so is quite dissonant from the
con-

context, both in regard of the precedents, and subsequents. Of the precedents: For, how did the desire of all Nations come to that Pile of *Herods*? Of the subsequents: For, what peace was vnder the Herodian Temple? First, the builder of it, was the chiefe oppressor of the Iewish libertie: and then secondly, it gaue occasion to the perpetuall miserie of that people. *Pilate* would exilate the Treasures of it for *aquæ ductæ*; which denied, cost the Iewes much blood. Vnder *Claudius*, twenty thousand slaine in a Feast of vnleauened bread. *Jonathas* the Priest slaine by the eues suborned by *Fælix*, in the very Temple; and cuer after, it was the harbour and spoyle of Villaines.

laines. What hills of Carcasses?
What streames of blood was in't
at the last vastation? Enough to
amaze any Reader: so as in that
79. yeeres wherein it stood (longer
it did not,) it was no better
then a stage of Tragedies, a
shambles of crueltie. Of that
therefore God could not say,
Dabo pacem; it was *Templum adul-*
terinum, as one calls it iustly, and
had neither command nor pro-
mise: It was the Spirituall Tem-
ple, the Euangelicall Church,
whose glory shal be greater then
the Iewish, which shall be blessed
with the desire of the Nations,
with the assurance of Peace. But
why then doth the holy Ghost
speake of Gold and Silver, the
costly materials of an outward
structure?

structure? Euen these very Metals are figuratiue : not that God cares so much for them, but because wee doe; because our eyes vse to bee dazled with this best parcell of Earth; therefore when hee would describe a glorious Church, he borrowes the resemblance of Gold, Siluer, precious Stones, Esay 60. and euen by these doth he set forth his New and Heauenly Ierusalem, Reuel. 21. Wherein then is the glory of Gods Euangelicall House greater, then of the Legall? Yea, wherein is it not greater? Whether yee looke to the efficient, the matter, the duration, the extent, the seruice. The efficient, that was built by man, who directed by God: In this, God himselfe is the Architect,

Architect, not onely giuing the modell, but the frame. The matter, whether of structure, or ornament. The structure of the one was of stone and wood: of the other, is of liuing stones. The ornament of the one was Gold and Siluer: of the other, diuine Graces of Faith, Charitie, Hope, Sanctitie, Truth, Pietie, and all other vertues, to which, Gold it selfe were but trash.

The duration of the one (euen that longest-liued Temple of *Salomon*, though called (*Βασιλική*) *domus seculi*) was but 430. yeeres. Of the other, beyond time, to eternitie. The extent of the one to be measured by a few Poles, yea (though yee take in the Courts, and all) by a few Acres: Of the other, v-

B

niuer-

A Sermon at the Earle of

niuerſall, ſo farre as the King of Heauen hath any Land. The ſer- uice in the one performed by a few men, mortal, ſinful, the blood of beaſts ſhed vpon the Altar : In the other, performed by our e- ternall High-Prieſt, after that higher order of *Melchizedech*; of- fring vp his owne moſt precious blood for our redemption. In that, Chriſt Ieſus was obſcurely figured : In this, really exhibited, borne, liuing, dying, riſing, aſcen- ding, preached, beleeued, liued, Euery way therefore both in effi- cient, matter, duration, extent, ſervice, *Maioꝝ gloria.*

Let no man tell mee now of that iuſt wonder of the world, the Iewiſh Temple; white Mar- ble without, lined with Gold within,

within, Brazen pillars, Golden vessels, costly vayles, an High-Priesthood set forth with precious Stones, rich Robes, exquisite Perfumes, curious Musick, and what-euer that ancient goodly institution had rare and admirable, I say, the clay of the Gospel, is more worth then the Marble of the Law; Euangelicall Brasse, more worth then legall Gold; the ragges of the Euangelicall Priesthood, more excellent then the robes of the Leuiticall. In short; the best of the Law is not comparable to the basest of the Gospel.

John Baptist was the *Ianus* of both Testaments; he was to the Churches, as *Noah* was to the Worlds; he saw both the first, and

the latter. It is a great word that our Sauour saith of him, that amongst those which were borne, or rather (as ours reade it better) begotten of women, there did not a greater then he arise : but it is a greater word that he speakes of the Children of the new Testament, that the least in the Kingdome of Heauen is greater then he. I stand not vpon examining the comparison, whether it bee *ratione sanctitatis*, or *officii*; it makes either way for my purpose, therefore was *John* so great, because he was the last of the law, and the first of the Gospell : and the old rule is *minimum maximi maius est maximo minimi*; therefore is the least in this Kingdome of Grace greater then he, because
hee

*The least
of the
greatest
is more,
then the
greatest
of the
least.*

hee is all, what *John* was halfe;
wholly vnder that *Euangelium*
Regni, which is able to aduance
him to a greater perfection, then
that Harbinger of Christ. What a
fauour then is it (Right Honour-
able and beloued) that God hath
referred vs to these better dayes
of his Gospell, wherein the helps
of saluation are more cleare, ob-
uius, effectually; wherein, as the
glory of the latter House exceed-
ed the former; so the meanes
of that incomprehensible glorie
of the House not made with
hands, eternall in the Heauens,
lye more open vnto vs? What
should we doe, but both *uti*, and
frui, gladly vse, and sweetly inioy
this vnspeakable blessing, which
God hath kept in store for vs, and

*Gospell of
the King-
dome.*

walke worthy of so incomparable a mercy. The old Iewes liued in the dawning of the day, wherein they had but a glimmering of that Sunne, which would rise. Wee liue after the high-noone of that happie day. If we walke not answerable to so great a light, what can we looke for, but vtter darkenesse?

Yee shall now giue me leaue (Right Honourable) to carrie these words in a meet analogie to the present occasion. The Temples vnder the Law, were both a figure, and a patterne of the Churches vnder the Gospell. Within this roose, ynder which we now stand here, was both the former, and the latter house; and euen in these walls doth God
make

make his Word good, That the glorie of this latter House shall bee greater, then of the former. The first foundation of it was, no doubt, both pious and rich. I shall not need to fetch the Pedigrees of it from Saint *John Baptist* in Ierusalem, nor to discourse of either the deuotion, or wealth of that religiously-military Order, for whom these stones were first layde. Imagine the Altar neuer so gay; the Imagerie neuer so curious; the Vestments neuer so rich; the Pillars, Walls, Windows, Pauement, neuer so exquisite; yet I dare boldly say, this present glory of this House in this comely whitenesse, and well-contriued coarctation, is greater then the former. What care I?

*Conse-
crated by
Heracli-
us, Patri-
arch of
Ierusa-
lem.*

nay, What doth God care for the worke of a Lapidary, or Painter, or Mason? One zealous Prayer, one Orthodoxe Sermō is a more glorious furniture, then all the precious rarities of mechanique excellencies. I doe most willingly (as what good hart doth not?) honour the vertuous actions, and godly intentions of our worthie fore-fathers, which (no doubt) it hath pleased God in mercy to accept and crowne, but withall it must be yeelded, that they liued vnder the tyrannous iniurie and vsurpation of those Pharises, who kept the keyes of knowledge at their owne girdles, and would neither draw for them, nor suffer them to draw for themselves. Blessed be God for better
con-

conditions, the Well of life lies open to vs, neither are wee onely allowed, but inuited to those heauenly liquors, *Inebriamini O charissimi*, Drinke, yea, drinke abundantly, O beloued, Cant. 5. 1. This happie liberty of the sauing Gospell of Iesus Christ, daily and sincerely preached to vs (Noble and beloued Christians) is worthy to bee more worth vnto vs, then all the treasures, ornaments, priuiledges, of this transitory World; & this, since through the inestimable goodnesse of God, ye doe, and may find in this latter House. Well hath God verified this Word in your eies and eares; *The glorie of the latter House shall be greater, then of the former.*

Hitherto the comparatiue
praise

praise of the latter House; the positive followes in the promise of a gracious effect; *In this place will I giue peace*: wherein I know not whether the blessing doth more grace the place, or the place the blessing; both grace each other, and both blesse Gods people; *In this place will I giue peace*. If yee looke at the blessing it selfe, it is incomparable, *Peace*; that whereby the Hebrews had wont to expresse all welfare in their salutations, and wel-wishes; the Apostolicall benediction dichotomizes all good things into Grace and Peace; wherein, at the narrowest, by Grace, all spirituall fauours were signified; temporall, by Peace. The sweet Singer of Israel could not wish better to
Gods

Gods Church, then, *Peace be with-
in her walls*: and behold, this is it
which God will giue, *Dabo pa-
cem*: yea, our eyes should stoope
too low, if they should fixe here.
The sweete Quiristers of Hea-
uen; when they sung that diuine
Caroll, to the honour of the first
Christmas, next to *Gloria in excel-
sis Deo*, said, *In terris pax*: Yet
higher; the great Sauour of the
World, when he would leaue the
most precious Legacie to his
deare ones on earth, that they
were capeable of, he sayes, *My
peace I giue you*. And what he there
giues, he here promises, *Dabo pa-
cem*, *I will giue it*. But where?
Whence? *In this place*. Not any
where; not euery where; but in
his own house, in his latter house,
his

*I wil giue
peace.*

*Glory to
God in
the high-
est hea-
uens; in
earth,
Peace,
&c.*

his Euangelicall House; as if this blessing were confined to his holy walls, he saith, *In this place will I giue peace.* This flower is not for euerie soyle; it growes not wilde, but is onely to be found in the Garden of Sion. It is very pregnāt which the Psalmist hath, Psal. 128. 5. and 134. 3. *The Lord that made Heauen and Earth, blesse thee out of Sion.* He doth not say, *The Lord that made the Earth, blesse thee out of Heauen;* nor, *The Lord that made Heauen, blesse thee out of Heauen;* but, *blesse thee out of Sion.* As if hee would teach vs, that all blessings come, as immediately and primarily frō heauen, so immediatly and secondarily frō Sion, where this Temple stood. Some Philosophers haue held

held the Moone to be the receptacle of al the influēces of the heavenly bodies, and the conueyances of thē to this inferior World, so as all the vertue of the vpper Orbes and Starres are deriued by her, to this elementary Sphere. Such doth both *Dauid* and *Haggai* repute the house of God; whether, as to *Iosephs* Storehouse, doth God conuey the blessings of peace, that they may be thence transmitted to the sonnes of men. How, and why then doth God giue peace in this his House? Because here (as *Bernard* well) *Deus & audit, & auditur*, God heares, and is heard here; *audit orantes, erudit audientes*; hee heares his suppliants, and teacheth his hearers. As this place hath two vses,
it

it is both *Oratorium*, and *auditorium*; so in respect of both, doth it
 blesse vs with peace: our mouth
 procures it in the one, our care in
 the other; God workes in our
 hearts by both. In the first, God
 sayes, as our Sauiour cites it, *Do-*
mus mea domus orationis; *My House*
shall be called, The House of Prayer.
 And what blessing is it, even the
 best of Peace, that our prayers
 cannot infeeble vs in? *Salomon*,
 when hee would consecrate the
 Church hee had built, solemnely
 saies to God, that he would inuest
 it with this priuiledge of an vni-
 uersally-gracious audience; and
 nūbring the occasions of distres-
 sed Suppliants, makes it euer the
 foot of his request; (*Then hearken*
to the prayer that thy seruant shall
make

*make towards this place; Heare thou
in heauen, thy dwelling place; and
when thou hearest, haue mercy.) If
euer therefore wee would haue
peace outward, inward, priuate,
publike, secular, spirituall: If wee
would haue peace in our estate,
peace in our Land, peace in our
Church, peace in our soules, pray
for it. And if euer we will pray
for it, pray here, in Gods house,
for in this place will I giue peace. In
vaine shall wee looke for it else-
where, if we aske it not here. It is
true, we are bidden euery where
to lift vp pure hands to God: but
they cannot bee pure, that are
profane; and they cannot be but
profane, that contemne the holy
ordinances of God. He said well,
In templo vis orare, in te ara; for
(know*

(Know you not, that your bodies are the Temples of the living God?) but let me as truly returne it; *In te vis orare, in templo ora?* Wouldst thou pray with effect at home? Pray at Church; else thy deuotion is but the sacrifice of fooles; for hee hath said it, who hath good reason to appoint the circumstances of his owne beneficence, *In this place will I giue peace.*

Will yee then see the reason why there is so much emptie Caske in the Celler of God? Therefore are men void of grace, because they are voyd of deuotion. They seeke not God where he may bee found; and therefore it is iust with God not to be found of them; where they pretend to seeke him: for, *In hoc lo-*

co; *In this place will I giue peace.*

Gerson distinguishes well in his Sermon *de Angelis*, that there is *Duplex Cælum*, A double Heauen; *Gloria, & Ecclesia*; of Glory aboue, of the Church below; the Church is the Heauen on earth; where God is scene, heard, spoken vnto. Where are his Saints (whose Assemblies are here;) where are his Angels: (*Let the woman haue power on her head, because of the Angels, 1. Cor. 11.*) As the Iewes then, whilest the Church of God was Nationall, were wont (according to command) to looke towards the Temple, if they could not come to it, in their deuotions: So now that the Church is Catholike, or vniuersall, and euery of our Churches is equally Gods
C house,

house (*augustin*;) we shal gladly with Peter and John, goe vp to this Temple to pray; How can wee looke for a better encouragement, then God giues vs here, *In this place will I giue peace?*

In the latter, as it is *Auditorium*, so I create the fruit of the lips to be peace (saith God.) Naturally we are all (euen those that applaud themselves in the best opinion of their harmeles, and faire disposition) enemies to God: Enemies both actiuelly & passiuelly. Actiuelly, *disputans*, God-haters, Rom. 1. Passiuelly, *Fideliæ*, The sons of displeasure. Wee fell out in Adam, through our own wilfull Apostasie and disobedience; and we still stand out in the maintenance of our inward corruption. There is
no

no way to peace, but by reconcili-
ation; there is no way to recōci-
liation, but by the Gospel of Iesus
Christ, which is *Euangelium pacis*;
there is no proper element for the
Gospell of God, but the house of
God; *Locus iste, In this place will I
give peace.* It is not (I know) for e-
uery hart to apprehend, either the
want of this peace, or the miserie
of this want. This is one of those
happineses which is most brag'd
of, where it is least had. The
sensual Securitan pleases himself
in the conceit of his owne peace.
All is well at home; he quarrels
not with himselfe, for hee denies
himselfe nothing, God quarrels
not with him; here are no checks
of a chiding conscience; no
frownes of an angric Iudge; no-
C 2 thing

*The Gos-
pell of
peace.*

*The beauty
of
peace.*

*I will give
true
peace.*

thing but *Pulchritudo pacis* (as the Prophet speakes.) Alas, my beloued, call not this peace, call it stupiditie; euen Hell it selfe is not a Kingdome diuided in it selfe. There is no blessing, which is not also counterfeited, *Pacem veram dabo*, is the stile of the Prophets, Ier. 14. 13. This were a needlesse Epithet, if there were not a false peace; such is this of carnall hearts. That Word of eternall Truth must stand: *There is no peace, saith my God, to the wicked.* Haue you seene a sore suddenly fild vp with vnfound flesh, and fairely skinned ouer, without all offence to the eie, which ere long will breake out againe, and bewray a secret, and so much more hardly-cured corruptiō? Such is
a wick-

a wicked mans peace. Haue you
seene a slaue sit quietly in the
Gally, not struggling with his
chaine, not repining at his Oare
(*necessitas fortiter, consuetudo facile?*) Haue you heard a dying
man professe, that hee felt no
paine? Such is a wicked mans
peace, of which he shall once say,
though now all seeme smooth,
and plausible; *In pace amaritudo
mea amarissima*; *In peace I had
great bitternesse*, Esay 38.17. Nei-
ther is the want of this peace lesse
perceiued, then the misery of this
want. Men see no difference in
the face of Heauen, whatsoeuer
they doe; their blasphemies and
prayers find the same intertaine-
ment: therefore the carelesse man
resolues, I shall haue peace,
C 3 though

*Necessitie
hath
taught
him to
beare it
strongly,
custome
easily.*

though I follow the wayes of mine owne heart. Oh the miserable sottishnesse of wilfull sinners! Sinne lyes (like a sleeping Bandog) at the doore of their heart; they looke vpon him, as if hee would neuer wake; or, as if though he should, yet he were so clogged, and chained, and muzzled, that there can be no danger of his hurt. Let God but rowze him vp a little, he shall bay them to despaire; hee shall flie vpon them, and pull out their throats: Then shall their troubled heart proie& terrible things, and they shall feelee what it is to liue in the anger of a God. They shall see the Almighty putting himselfe into the fearefull formes of vengeance; Who can stand before his

his indignation? And who can abide in the fiercenesse of his anger? His furie is powred out like fire, and the rocks are throwne downe before him, Nahum.1.6. And if his very loue haue drawne blood of his deare ones: (*Terrores Domini militant contra me*, saith holy *Iob*: The terrors of the Lord are set in aray against mee, *Iob* 6. 4:) and hee that bore the chastisements of our peace, the Sonne of his loue, could say (*My God, my God, why hast thou forsaken me?*) Oh, what shall be the Iudgements of his wrath? If this be the rod of children, Oh, what shall be the Scorpions for his enemies? They shall see that gulfe of fire ready to receiue them into euerlasting burnings. They shall see

the Deuils their incessant tormentors, ready to seize vpon their guilty soules. Then, O then, shall they know, too late, what an happinesse it is, that God here promises, *Dabo pacem*. Would we then auoyde the vnspeakeable horror of this wofull condition? Would wee find the bed of our sicknesse and death, comforted with the sweete testimony of an heavenly peace betwixt God and our soules? See whence we must fetch it; *In this place will I giue peace*. If euer we haue it, wee must haue it from the blessed ordinances of God, his Word and Sacraments, which this place can affoord vs. In vaine shall yee seeke for this (deare Christians) in a licentious Tauerne, in a rich Coun-

Counting-house, in Chambers of dalliance, in full Tables, in Pom-pous Courts; no, not in thrones of earthly Maiestie. Alas, many of these are the make-bates betwixt Heauen and vs, most of them can marre, none of them can make our peace. It is onely the despised Ministry of the Gospell; the Word of reconciliation, (as it is called, 2. Cor. 5. 19.) which sounds in Gods House, that can doe it. As yee loue your soules therefore, as you would find peace at the last, and would looke with a comfortable assurance in the face of death and iudgement; as yee would see a gracious Mercy-seate in the dreadfull Tribunall of God, at the day of our last appearance,
frequent

frequent the House of God; attend reuerently and conscionably vpon the sacred Institutions of God; yeeld your selues ouer to be wrought vpon by the powerfull Gospel of Iesus Christ. Oh, be not you wanting vnto God, he will not bee wanting vnto you, but will make good this promise of his vnfaileable grace, *In this place will I giue peace.*

It is a great word that is heere spoken, *Dabo pacem*; and therfore it is vndertakē by an omnipotent Agent, *I will giue peace.* If all the Angels of Heauen should haue said so, we should soone haue replied, as *Korah* and his company did to *Moses* and *Aaron*; Yee took too much vpon you, *Numbers 16.3.* This worke is not for any

any finite power; the stile of peace, is the peace of God; the stile of God, the Mediator betwixt God and man, is, *The Prince of Peace*. He is the true *Salomon*, the other was but typicall. It is he onely, that when the Disciples were tossed with contrary winds and threatning billowes, could command the winds and waues to a calme. It is hee onely, that when his Church is tossed with the winds and waues of raging and impetuous enmitie, can giue outward peace. It is he only, that when the distressed soule is tossed with the winds and waues of strong temptation, of weake diffidence, can giue inward peace. Iustly therefore doth hee challenge this act as his owne, *I will giue*

giue peace. We vse to say, It is best treating of peace with a Sword in our hand. Those who haue the aduantage of the warre, may command peace: vnderlings must stoope to such conditions, as the victor will yeeld. To shew vs therefore how easily he can giue peace, God stiles himselfe the God of Hosts; a title wherein he takes no small delight, referring not to the being of the creature, but to their marshalling; not to their naturall estate, but their militarie; neither would God bee lookt at in it, as a Creator, but as a Generall. In but two of the Prophets, *Esay* and *Jeremy*, no lesse then an hundred and thirtie times hath hee this stile giuen him. Euery thing, as it hath an
existence

existence from the Maker, so an order from the Gouvernor; and that order is no other then warlike, wherein it doth (*militare Deo*) serue vnder the colours of the Almightye. All creatures are both mustred and trained, and placed in Garrison, and brought forth into the field, in the seruice of their Creator; they are all *exercitus pugnatorum*. If yee looke into Heauen, there is a company of heavenly Souldiers, Luke 2. Neither was there only the construction of Idolaters, *uniuersa militia caeli*, to which these burnt Incense; but of *Moses* himselfe; *Thus the Heauen and the Earth were finished, and all the Host of them*, Gen. 2.1. If yee looke to the Earth, not men onely, whom reason

son hath fitted for such designs, but euen the brute, yea, the basest and indociblest of the brute creatures are ranged into arayes: euen the very Locusts, though they haue no Leader, yet *Egrediuntur per turmas*, They goe forth by bands, Prou. 30. 27. And if ye looke into Egypt (where for the time was *Sedes belli*,) you shal find a Band of Frogs, that were appointed to march into the very Bed-chamber, the Bed, the O-uens, the Dishes of *Pharaoh*; you shal find an host of Lice, of Flies, of Caterpillers, sent against those Egyptian Tyrants. Else-where, yee shal find troopes of Palmer-wormes, of Locusts, of Canker-wormes, of Caterpillers to set vpon Israel, Ios. 1. 4. Shortly, where
he

he meanesto preserve, the fierie
Charrets and Horsemen of Hea-
uen shall compasse Dothan.
Where he meames to destroy, the
most despicable of his creatures
shal be armed, to the ruine of the
proudest. Doth Goliab stalke
forth to the defiance of the God
of Israel? A Pebble out of the
Brooke shall straw him on the
ground. Doth an Herod heare
his flatterers gladly say, *Nec vox
hominem sonat?* Stay but a while,
God sets his vermine vpon him;
all the Kings Guard cannot ma-
ster those Lice. He hath Hornets
for the Hiuites and Canaanites,
Exod. 23. Mice for the Philistims,
Iudg. 6. Rats for the couerous
Prelate: A Flye for Pope *Adrian*.
A world of creatures for either
defen-

A Sermon at the Earle of

defensiuē or offensiuē seruices.
*Quare fremuerunt gentes? Why doe
 the Heathen rage, and the people
 imagine a vaine thing? The Kings
 of the Earth set themselves, and the
 Rulers take councell together against
 the Lord, and against his Anointed.*
 Presumptuous dust and ashes,
 that dare rise vp against the God
 of hosts! If a silly Ant out of a
 Mole-hill should march forth,
 and proffer to wrestle a fall with
 a Gyant, there were some pro-
 portion in this challenge, there
 is none of a finite power to an in-
 finite. Should all the powers of
 Hell band themselves with those
 on earth, *Quis resistit? What*
 power haue they of being, of
 motion, but from him whom
 they oppose? How easily can he
 blow

*Who hath
 resisted
 his will?*

blow vpon their enterprizes?
How easily can hee command
these to their Dust, those to their
Chaines? Be confounded there-
fore, O vaine men, whose breath
is in your Nostrils (and that not
your owne neither) when yee
thinke of the power and Maiestie
of the God of Hosts.

And why are we dismayd with
the rumors, or feares of the
strongest oppositions? *Gebal* and
Ammon, and *Amalec*, the Philis-
tims, with them that dwell at
Tyre? *Ashur* also is ioyned to the
incestuous children of *Lot*: (*Gen*
19:38) O thou of little faith, why
fearest thou? The Lord of hosts
is with vs, the God of *Iacob* is our
refuge, *Psal.* 46. Come, all yee
Bands of wickednesse, and con-
D spire

spire against the Scepter of the Kingdome (that is, the Gospell) of Iesus Christ. He hath his *Armageddon*, He hath a Feast for the fowles of the Aire, and the beasts of the field, whom he hath inuited to the flesh of Captaines, and the flesh of Kings, Reuel. 19. 8. I will not bee afraid of tenthousands of people that haue set themselues against mee round about; *Dominus suscepit*; The Lord hath sustained me, and he is the Lord of Hosts.

Yea, why are we apalled, when we see the measures of the sonnes of *Anak*; the spirituall wickednesses in heauenly places? If wee looke at their number, they are Legions. If to their strength, they are Principalities and Powers.

ers. If to their nature, they are spirits that rule in the ayre. Wee are men, flesh and blood, single, weake, sinfull. What euer we are, our God is in Heauen, and doth whatsoeuer hee will; hee is the Lord of Hosts; though Cowards in our selues, yet in him wee are more then Conquerors; hee who is more then All power, then All truth, hath said it; The Gates of Hell shall not preuaile against his Church. Thanks be to God, which giueth vs victory, through our Lord Iesus Christ.

Lastly, he is the Lord of Hosts; his vndertakings are infallible: Hath hee said, that the glory of the Euangelicall Church shall exceede the Legall? Hath hee said, that, *In this place he will giue*

peace? How can the Church faile of glory, or the soule of peace? His Word can be no more defective, then himselfe impotent. Trust God with his owne causes; trust him with thy selfe; doe that he bids; expect what he promises; haunt this House of his, wait on his ordinances. The Lord of Hosts shall giue thee that peace, which passeth all vnderstanding; and with peace, glorie, in that vpper House of his not made with hands, eternall in the Heauens.

To the possession whereof, that God, who hath ordained vs, in his good time mercifully bring vs.

And now, O Lord God of hosts, make good thy promises to this
House

House of thine. Whensoever any Suppliant shall in this place offer vp his praiers vnto thee, heare thou in Heauen, thy dwelling place; and when thou hearest, haue mercy. What Word soeuer of thine shall sound out of this place, let it bee the sauour of life vnto life to euery hearer. What Sacrament soeuer of thine shall bee in this place administred, let it be effectuell to the saluation of euery receiuer.

Thou that art the God of glory, and peace, giue peace and glorie to thy Seruants, for thy mercies sake, for thy Sonnes sake, euen the Sonne of thy loue, Iesus Christ the Just. To whom with thee, and the holy Ghost, one infinite God, be giuen all praise, honour, and thanksgiuing, now and for euer.

FINIS.